593 daughter-in-law. The wife has the full authority to manage
562 household affairs because the husband is always away
making political contacts, fighting clan feuds, or other activities. Assigning the slaves to such household work as farming,
[462] cattle-breeding, weaving, cooking, taking care of the children, storage of food, repairing tools, and others is all done and supervised by the mistress of the house.

593 The outward relationship between husband and wife is formal. They do not speak to each other carelessly or laugh without cause. When Li-ch'ü Ta-chi, the headman-protector of our inspection team, returned home after having been away for three months, he did not say a single word to his wife En-cha shih when they first met. They looked as though they had never seen each other before. On the other hand, Ta-chi's brothers and sisters all ran in to greet him, talking and laughing intimately. It was only after the clan members had dispersed that Ta-chi had a tête-à-tête with his wife. Much exhausted after the long journey, he lay down on the floor to doze off as En-cha shih sat beside the stove, smoking and talking incessantly. [59] Apparently she was reporting what had happened at home during his absence. Although his eyes were closed, Ta-chi listened quietly, sometimes interrupting her with a few words as though to comfort or to criticize. At that time, the inspection personnel and the interpreters had gone elsewhere, but I was too fatigued from travel to go outside. So I was also sitting on the ground to rest and had a chance to observe their conversation.

593 Being built on a solid economic basis, the Lolo family
562 has no worries about daily food and clothing. This stabilized
614 life makes husband and wife live together harmoniously and pass their days in peace and ease. Sometimes, however, their relationship may become strained and conflict arise. In such a case, the husband dare not mistreat or beat his wife because of her strong family background. If the wife should
[628] rush back to her parents' home to complain of ill treatment from her husband, her clan members would immediately gather together to organize a punitive force. If the husband's clan offers any resistance, then the conflict would develop into a clan feud. So due to the support of her parents' clan, the wife occupies quite a high status in the family.

● 586 The wife seldom elopes with another man. When it happens, the husband can request his parents-in-law to repay the betrothal money. The latter do their best to find the woman and return her to her husband. On the other hand, if the husband does not like his wife or if he has another woman and

586 wants to divorce his wife, then her family would demand that apologies and payments be made to her. When there is no other alternative, husband and wife can have a divorce and live separately, but first they have to negotiate through a mediator the number of slaves and the portion of land and other property the husband should leave his wife to give her economic independence. When both sides agree, then they can get a divorce. During the husband's lifetime, the di-
587 vorced woman cannot remarry, and her clan cannot hope to transfer her in marriage.

581 To sum up, there is a close relationship between mar-
614 riage and the clan family in Lolo society. Marriage is not a consummation of love between male and female — young lovers do not often become lifelong partners — but is the alliance of two clans and an instrument of their co-operation. At the same time, the economic factors in marriage tend to stabilize family life. Hence marriage is a cooperative interclan contract; with their respective clan backgrounds, husband and wife enjoy equal status in the marriage relationship.